eerning bodies themselves, it confidently pronouncing, that those supposed qualities of bodies, represented such by sen«e, are merely fantastical things; from whence it plainly follows, that there is something in us superior to sense, which judges of it, detects its fantastry, and condemns its imposture; and determines what really is and is not^ in bodies without us, which must needs be a higher self-active vigour of the mind, that will plainly speak it to be incorpo* real.

xxxix. And BOW this Atomical physiology of the ancients seems to have two advantages or preeminences belonging to it, the first whereof is this, that it renders the corporeal world intelligible to us ; since mechanism is a thing that we can clearly understand, and we cannot clearly and distinctly conceive any thing in bodies else. To say that this or that is done by a form or quality, is nothing else but to say, that it is done we know not how; or, which is yet more absurd, to make our very ignorance of the cause, disguised under those terms of forms and qualities, to be itself the cause of the effect

Moreover, hot and cold, red and green, bitter and sweet, &c. formally considered, may be clearly conceived by us as different fancies* and' vital passions in us, occasioned by different motions made from the objects without upon our nerves; but they can never be clearly understood as absolute qualities in the bodies themselves, really distinct from their mechanical dispositions; nor is there, indeed, any more reason, why they should be thought such, than that, when a man is pricked with a pin, or wounded